



Don't

Dispute..!

thus lose courage

Indeed, all praise belongs to Allah, who has no partners and is the only God worthy of worship. May peace and blessings be upon the Prophet Muhammad, and his house hold and his companions. As for what follows,

Since the beginning of time, the battle between the righteous and evil has been recurring over and over, generation after generation. And it is from the Sunnah of Allah that in the course of these battles the believers are tested consistently. This is evident in the life of the prophets and those with them and those that came after them of the generations. And even in the life of our Prophet as well. It is as Allah says: **And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast (Al-Imran 146).**

And in these recent times we have seen this yet again. And you see those of the apologetics, misled and the hypocrites abandoning jihad only because of the tests and the afflictions, while the truthful stand their ground. Perhaps this is one of the most fruitful outcomes of these tests; that the ranks of the Muwahhidin are cleansed.

While all of this has happening, we are left to look upon ourselves in order to ponder as to where we stand in regard to these situations. In these trying times what can we do to support the religion of Allah, to fulfil His command and to do jihad with our wealth and lives. Undoubtedly, this goes through the mind of every truthful believer! However, it is not uncommon that some of us sometimes disagree over the course of action to be taken in situations as such. And such disagreements sometimes

lead to arguments which could prove unfavourable to every one of us. Sometimes it has caused some of us to bring those arguments to public platforms, such as social media, which is detrimental to us as a community as much as it poses a security risk. Moreover, this has only given much information to the intelligence agencies monitoring our actions.

Firstly, one of the root causes that leads to disagreements among the brothers is the lack of authority within them. We find that in many of the places where there is no credible authority the brothers are left to themselves. So, we find that in these places the brothers often disagree regarding the course of action to be taken in that particular area and sometimes discredit the actions carried out by some other brothers. And this has led to much arguments and disputes among them. So, we find that there are different groups of brothers moving in and about with different plans, which often times contradicts one another and as a result no benefit comes to them. Rather they end up clashing with each other and are faced with regression and harm. And thereby becoming an easy target for the intelligence authorities. In this regard we should ponder over the statement of the Prophet of Allah (PBUH) about appointing an Amir. It is narrated that the Prophet (PBUH) said: **"If three people are traveling then appoint one from amongst you to be the Amir (leader)" (at-tabari)**. So rather than being the likes of scattered flocks of sheep left to be devoured by the wolves. Therefore, uniting under a single leadership we take the

form of a united structure as Allah almighty said: **Indeed, Allah loves those who fight in His cause in a row as though they are a structure joined firmly (As-saf 4).**

Secondly, another major factor that contributes to the disputes is lack of manners when giving the advice. We find that among the brothers in places and situations as mentioned above, when disagreements happen, often times it so happens that they take it to the social media platforms. So, you may sometimes find that in modes such as Telegram Channels, one group of brothers harshly refutes the other group of brothers or an action done by them which may not be something that can be discredited or criticized as such. Rather these things need to be discussed privately with the parties involved. Ponder over the ayah of Allah almighty and regarding whom it was Revealed: **Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best (an-Nahl 125).**

While in this broad scope we are commanded to use wisdom when inviting people to Islam, we find situations in past and even in the present, some brothers harshly refuting and criticizing other brothers, and even going to such limits as name-calling and ridiculing. We find from them the same harshness they have against ahl al-bid'ah and murtaddin towards their brothers in Aqedah just for a disagreement among them with regards to something which could have been avoided if both the parties sat down and talked. It is as if we have forgotten the statement of Allah: **O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers (al-hujurat 11).**

Thirdly, another thing that contributes to these disputes is spreading information that is supposed to be kept among a few individuals as a secret. Often times such information is related to the safety and security of the community, which if spread out could cause harm to everyone. However, we may find instances where some highly confidential information was given to a brother, that were supposed to be discussed with him and a few known individuals, end up being foolishly spread out to everyone among the brothers. And this information thus goes from individual to individual as a never-ending chain, until it inevitably falls in to the wrong hands. And the harm this creates to those brothers is immense. And we find almost everyone in the community arguing back and forth regarding this certain information while this was supposed to be discussed by a few, and the conclusion was to be drawn. So, rather if that individual did relate it to those of the authority and discussed it with the individuals that

were supposed to be discussed with, much arguments could be eliminated and better conclusions could have been drawn.

Admittedly these disputes were never beneficial. It has already brought much discourse especially in these trying times in places as mentioned in the beginning of the article. This has further weakened them. And if the brothers do not take heed, this would lead to more and serious harm in the future. Allah almighty said: **And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient (Al-anfal 46).**

Hence to secure ourselves from harm and to protect the brothers and the future of these Muslim communities, we need to resort to the basic instructions every Muslim must adhere to; Qur'an and the Sunnah. It is as Allah almighty said: **O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result (An-nisa 59).**

Therefore, take heed O my brothers in Aqedah! If you have an authority amongst you, obey him. For in your allegiance to the Khalifa includes those that are appointed by him to oversee your matters. So, your testimony of listening and obeying the Khalifa in times of ease and hardship and in what you like and dislike does include your obeying of his appointed Umara (leaders).

It is as the Prophet (PBUH) said: **Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.** Bukhari and Muslim on the authority of Abu Hurairah (RA) And this matter is further emphasized by the Prophet (PBUH) when he said: **Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief (Bukhari on the authority of Anas RA)**

However, if so it happens that you do not have any authority that you can refer it to, or there is still disagreements even with an existence of an authority, then you should refer it to Qur'an and the Sahih Sunnah of the Prophet of Allah (PBUH) and refrain from toxic arguments among yourselves. As Allah almighty said: And in anything over which you disagree - its ruling is [to be referred] to Allah. **[Say], 'That is Allah, my Lord; upon Him I have relied, and to Him I turn back (Ash-shura 10).**

Especially refrain from taking the means of Social Media to refute those who disagree with you. And fear Allah with regards to His slaves when giving advice to them. And purify your intentions. May Allah almighty unite our hearts and direct us to all that which He loves. And may peace and blessing be upon the Prophet (PBUH), his family and his companions. And all Praise is to Allah.